

M1541
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New York City
Group I

Mr. Nyland: Sometimes—or maybe even many times—I have the feeling in reading All and Everything, that Gurdjieff is writing for me. I think it is probably a feeling that is shared by many. Because in that book is so much that applies to daily life and when one reads it there is usually some experience that one remembers; and it is very interesting then to see how, when such a description is given, to what extent you can apply it in your own experience, or can give you an insight in yourself.

I don't want to deviate from the application of Work in daily life. I think that is the task that has been given us, and I think that was the reason why All and Everything has been written. I think that whenever one has experiences of oneself, which are dependent a great deal on the kind of life which one has led and whatever interests one has had during that period, that it is entirely up to each person to try to combine whatever there is in his life with that what is given as a new attitude and a new viewpoint. And that would include, of course, all different experiences of one's life, the condition in which one is and also the interests one might have had in religions, philosophies, or esoteric knowledge. I think that is the question that one should try to settle when one starts to think and compare; and basing it on that what might have been given as a result of the application of Work on oneself, that then gradually one should get a better insight in all the different things that have affected one, and that because of that there is a possible application in which such information can become helpful.

I think if we look at All and Everything as a book that contains, really, all and everything for oneself; and also certain statements that are made or descriptions that are given about conditions as Beelzebub found it when he returned to Earth, are very often indications of how we should be or become; and whenever there is anything described in what has happened as an

experience to a variety of different people—different personages which are touched on or sometimes at great length are described—that there is something in it for us, to see what can we do with it. And one of those things... For instance, when one reads about Ashiata Shiemash: Imaginary person that perhaps was ... and in the older editions when it was not Ashiata but was actually Jesus Christ; and Gurdjieff decided afterwards to devote in the chapter of religion a different section on Christ and on Christianity and make Ashiata Shiemash, perhaps, a prototype of how a person starts to find out what is really the truth about himself; and then, having found out what it is and seeing around him different people similar to himself, that then gradually something starts to be born in such a man, he finding it necessary to communicate and to say certain things—or, to put in words or perhaps in certain activities—that what Ashiata for himself considered to be the truth.

If we look at it that way and we find ourselves interested in Work ... and particularly when we have a little memory of Gurdjieff and the way he during his lifetime tried to disseminate these ideas, and many people came to him and perhaps very few stuck. Although one does not know ... and one does not know how much one is affected during a certain period being in his presence or trying to understand what he meant, or to see to what extent he as teacher actually could affect one, many times I thought about: Why didn't Gurdjieff assign certain duties to certain people in a much more general way. In comparing that, then, with an attempt—and a very poor attempt—that we make in thinking that it is necessary to have meetings I would almost say more or less 'regularly' and that we have the Barn and comparing that perhaps with Prieuré as something that becomes the central point of activity, that his approach and the way he left when he died without practically saying anything about it to anyone in particular, than only what we who knew him a little bit can patch together.

Many times I think that ... are we doing the right thing, in the way he would have liked us to do it. I've thought about that many times quite seriously. Because, it's not a matter of gradually having gone in that direction simply because it seemed the best way to do it. I have questioned it—if it actually was the best way or perhaps, even, for a person like myself the only way; or if I would dare to say that in this particular way it seems the only way by which one can communicate certain things to different people who have not known Gurdjieff; and that therefore the difference is many times that while he was alive there was no particular reason for doing this, and anyone who wanted to come and see him could do it when they could afford the time and,

perhaps, the energy or the money.

We are in quite a different kind of position, and for that reason I don't want to compare it. For me this question of talking about Work, about different aspects of ordinary life in which Work might have a meaning and where different people, even at the present time having now gone another twenty, thirty, forty years after the period when the Prieuré existed; and that we are living now, at the present time in such different kind of conditions which civilization has brought on to us, that now the question again and again comes up: What are we trying to do.

And here I face you as Group I, and I know that Group I is too big. I know also there is no personal contact—not enough, at least—and particularly with the shifting the accent of our activities to the country for various reasons ... and one of the reasons included in that is quite definitely to make certain things that can become a little bit more permanent, then of course that involves the difficulty of keeping in touch with the different persons who might be interested—and who might in the future become interested—in these ideas. And then when we start to spread out a little and come to the West Coast and different places in between; and sometimes when it necessitates a visit or perhaps even a trip which we would take and undertake for the purpose of having different kind of experiences all, you might say, in relation to the possibility of creating opportunities for Work, that it is so easy to fall back on something that becomes like an organization and hoping, then, that the organization will function by itself without at the proper time introducing certain elements which will have to keep it alive. And that the main problem in the dissemination of these ideas is that they have to be fresh, that they have to be constantly alive, and that constantly new phases or facets of it have to become apparent; when our life is so completely complicated that it gives us, in such variety of experiences which are now available to us as unconscious beings, something that then should be applied, and we should talk about *such* things.

I thought every once in a while how interesting it would be to make a little study about comparative religions, and every once in a while I've mentioned some book that is of interest and then as a background; of Vedanta or Zen or Egyptian mythology or things of that kind also containing esoteric knowledge, that it is really quite easy if one says you study the Islam and in the next week another group will study the Crusaders and another group will talk about primitive mythology, and we could fill ourselves and we could vary our different subjects of interest quite easily in order to keep certain things alive by the introduction of those kind of heterogeneous

subjects which, of course in themselves have an aliveness.

But, they have very little to do with Work. If one now looks at it, how is it then possible in Work to continue to talk and avoid the possibility of repetition; so that even if one is willing to repeat—as perhaps a teacher or a leader should be willing to do—to have to explain over and over again what is meant by freedom or by Objectivity and the application of ABC and that what is an 'I', it is not the same for an audience. Because many times I'm also quite sure it has happened with us when you have heard explanations which you already know, and that then in you comes up this idea, "Oh my God, do we have to hear that again."

It's very difficult to keep aliveness when one has to talk about the same principle, and it's only that by means of the application of that principle in a variety of different kinds of experiences which belong to ordinary life—and in which such principle can be applied—that one can really accomplish a little bit of variety and still retain the stimulus for a wish to continue to Work. So when I see Ashiata Shiemash trying to find thirty people, to communicate to them and to carry on what we now would call a 'research' in themselves ... and finding that they in their psychological make up and their qualities of being a human being on Earth thinking and feeling the same way, that something was not quite right and perhaps that something ought to be done about it. And then under leadership of Ashiata certain things were formulated and they formed a group of thirty people whose task it was to select—again and again, you might say—one hundred and another hundred; are we trying at such a time, then, to imitate a little bit these kind of principles, and is it really right for us to do that, and to what extent are we actually capable of doing it.

So, you see, it is not a question of comparing—I don't ... I don't want to wish to do that because it would be very unbecoming—but there is in a person something that he knows must be done with his life and he can, without stretching his imagination too far, realize that similar principles exist in different kinds of people from different walks of life but who are more or less connected in a wish for further growth; and realize that they also as human beings have qualities which are not material and that there is in them—and in many, even as small as it may be like a pilot light still burning in themselves—a certain desire that if they only could know how and what to do about it, to use such a little light to kindle a fire within themselves which, if such fire could become sacred for them, that then it is necessary to get together and to talk about that.

The limitation, of course, is the length of time of one's life. And the limitations also in a

lifetime are physical—the time that it does take to do certain things if one wants to do them right and not slipshod. The time that is necessary for one's own development when one wishes to go further than skin deep and reaches—if it is possible, for oneself, at least—the possibility for a recognition of one's inner life; that also, because of that when one knows this for oneself, in one's own experience how necessary it is to understand that that takes place with everybody, and this kind of requirement of patience also needs time. Sometimes I've called it, it needs a certain 'simmering' process. Not a quick boil. Not reaching a temperature in which everything already, according to the temperature, should have been accomplished without allowing a sufficient quantity of calories really to affect by the constant association of ideas together in different circumstances; that then finally the facets of each experience is exposed to each other, and because of that the possibility then starts to exist that somehow, some way or other they can meet and understand and then, perhaps at such a time have a meaning and become a unity or fuse within one.

When we talk about Group I, when some time ago I talked about the Groups II and the need, of course, which I felt that it was necessary to spread it a little bit in order to relieve partly some kind of a burden that I had undertaken, and quite definitely for the reason to see what would happen if one would have to stand on one's own feet. Because I know as long as I am here and I have a Group and one comes and one listens, every once in a while you get carried away a little bit and you can agree with certain things that I have said and, maybe with that kind of an impression made on you it may even become at least a little bit part of your life. But it's not enough, and there always have to be some people who I think have to be tested. And that having in mind, now, how to do that in the best way, I thought that the Groups II, which are quite fundamental in relation to the communication of Work; an actual description of what to do and how to apply that what should be a concept, as clear as a bell so that there should not be any particular mistake in the application as a wish to apply. Although there all the time there will be the difference in applying it at different kinds of levels with different kinds of backgrounds, that at least there is a possibility that someone who wishes to find out about Work as we understand it in the sense of going from the subjective world towards that what might become Objective for oneself and within one's life even on Earth; that then that opportunity should be created in a much wider form in order to satisfy whatever demands there might be placed on one, and in that way then to extend as far as one possibly could without diluting such efforts, and to take in more

and more different kinds of people—again, I say, from different walks of life—by simply remaining serious and honest regarding the talking and explanation of Work.

This is the attempt. It is, I call it, still a ‘feeble’ attempt. I also know how extremely difficult it is to have cooperation enough to have an understanding among a small group of people. I know that every person who is that kind of a member of such a smaller group is of course human; and that when they are thrown together for the sake of an aim which ought to be common to all of them, that even the understanding of that aim is not always clear, and that one is apt to become a little bit limited in allowing certain people and not allowing others. And if it is done for the sake of trying to explain better in a small circle that what is needed there is a good principle involved, but if it is in order to cover oneself a little bit better so that one, if one is ashamed is not exposed too much to a variety of different kinds of people—and usually explaining it on the basis that they do not belong because they wouldn’t understand—that even such things will go out, and when it is not exactly the same as *my* kind of experience that therefore they cannot belong, even, in a discussion of such experiences.

It has been a little bit confusing, I know, but I think it is quite clear at the present time. I had an idea that Boston needed a little more attention on the part of myself, and that therefore before our trip I would divide my time and make it fifty-fifty; and spend one week here and part of the next week in Boston, and try to exhaust certain possibilities by having three different kinds of groups. One a group of such people I call ‘leaders’ or maybe ‘moderators,’ or I’ve used the term ‘Nucleus’; not many in number, but I would almost say sufficiently ‘devoted.’ The second kind of a group is a continuation of their Group II, but opening it up a little bit; because they don’t have a Group III, so there are many questions that come up in such a Group which cannot always be answered by saying that they ought to Work on themselves and follow the rules of the ABC. And then the third Group, which is a little larger than that first Nucleus; in which there are people who are sympathetic but quite definitely not having that kind of experience which the Nucleus might have, and cannot take the responsibility like such a Nucleus ought to take; and that for them there is much more of an intimate relationship of being able actually to get down to brass tacks, with the assumption that Work more or less is known and that they already have certain experiences about which, then, we can talk.

Now, comparing that with this here in New York and also comparing it with what takes place in San Francisco and other places, we have a very similar kind of a set-up and I would like

to continue with that, at least until I go away. That is, I would like to continue with this Group as a whole, but only every two weeks; in order to make time for what I call the group 'leaders' to meet on the Tuesdays at the same time as today when I'm not here, thereby placing the responsibility for the maintenance of Work on them; since they are in contact with their Groups II and they have to find out, sometimes I've called facetiously, what they 'don't know,' but in reality much more for them to see to what extent they can understand each other and do away—not once and for all, but gradually—with all kind of vanity.

There are reasons I have started a certain kind of relationship with such people—that is, by means of getting from them tapes of their Groups and discussions, and then asking them to give their own opinion at the end of such a meeting of what *they* thought of it: So that by having that kind of an impression and they being forced not simply to say, "Yes, it was a good meeting" or it was this and that, actually telling me on a little cassette what has taken place and what was right and what was wrong, and in what respect did they feel themselves that they failed. So that with that, I have a chance to become a little bit more personal with them in answering such little tapes and perhaps clarifying certain issues, and in that kind of a personal relationship would have a much better chance than there is like in a Group like tonight, where I do most of the talking.

So, you see, such cassettes, they will work out. But I ask each Group leader—or those who belong to that—to help me in being much more prompt and really to adhere to a few fundamental rules, and I will explain it to them again when they have their meeting next week. Because, I must be a little more insistent about that. That what is needed for me is to have such tapes and such little cassettes at the proper time so that I can divide my week, otherwise I get too many at once and I cannot keep up with it.

And this particular situation is aggravated when they have Groups outside of the city, and although we have more or less assigned several people who will answer, they are in exactly the same position principally. Although when they do answer a tape they are not facing an audience ... but their problem is to become a part of that meeting, and it's extremely difficult to answer such a meeting at a distance and then still trying to enter into the atmosphere as it then happened; and to recognize that what happened both in questions and answers, and then in becoming part of that meeting to link up whatever has to be said with what already has been said, and to avoid all kind of criticism unless there is a very definite reason: that certain mistakes were made. The people who answer Groups of other cities have no right as yet to judge. Because they don't

know what takes place in a Group. They don't see the people. They have no history of any one of those who speak, and at most they can judge a little bit about the voice which is being used, or sometimes the hesitancy with which they say and make certain remarks. And there is a great deal in the answering of such tapes which, in my opinion has to be straightened out because it is not as yet sufficiently useful, but the main use and the usefulness as far as I can see, is for those who answer. Not so much for the Groups. The Groups will continue with their meetings; they will be fed in many different ways as you all know, and there is more than enough chance for anyone of such Groups to have accessible, to them, information that is also available to us here.

So, in trying these things in that way, I think we will gradually establish much more solidarity. You understand, now, why I want people who answer tapes to other Groups also to be present to that what I now call the beginning of a 'Nucleus,' or the beginning of a group of cooperative members. To that will be added certain people who have been in Work for a long time, or sufficient number of, almost, years or perhaps depths of experience that I feel they are entitled to be present. I will take the responsibility for the selection of such persons; because I do know them ... at least I am sufficiently familiar with them because I have worked—or so-called we have been in 'contact'—with each other over several years. So that is the particular task originally more or less given to the Nucleus or to the people who were answering tapes, I will take it back ... I will take care of that; because it has caused a little bit too much friction—more, I fear, than was necessary—but I do not wish to exclude such people. They cannot be, you might say, 'punished.' Because through all kind of other different reasons and factors which can be explained, this particular Group is a little diluted, it's not their fault. And for that reason, that what will take place is this Group I, it will continue on the basis I've explained; until I go, and perhaps afterwards we will change it a little, and perhaps afterwards it will change over into a more open meeting like a Group III, whereas the continuation of that what I now call 'Nucleus' and those people who definitely will belong—and *must* belong because they are looking for the possibility of further growth, and they cannot be fed anymore the same kind of a thing—even if there is a little bit less or more salt connected with it and added a few spices, it is a substance that is needed, and I hope gradually that that kind of a group will become much more, let's hope, esoteric—that is, much more understanding.

But, you also must know that I cannot do that unless there is a level. The level has to be reached by the people who are that sincere that they can ... they can be ... they can ask, they can

require, they can force me to give them that kind of food. Because I will not give any when I think that it isn't right to give it. I don't want to say or imply that I have so much to give, because all I can give is in All and Everything. I have a few ideas about possible growth of this kind of an activity in which we are now engaged—and through which, I hope, we will Work with patience—and it will not always be easy to find the right kind of a word or even to know the exact reason why certain things can and cannot take place. It will be difficult to know how to remain fair; and it is perhaps by the constancy of a certain kind of prayer that one must know what is the level of inner life, spiritual development ... the requirements for the dissemination of esoteric knowledge in some form, and then with a definite honesty and seriousness regarding that, that the only way by which it can be done is by the development of one's own Conscience.

The requirements for such Groups: More intimate than we have had at the present time—although a couple of years ago I started out by trying to make something of that kind and it was not sufficiently successful, and I say it was probably my fault because maybe that was at that time premature. You see, I think of Gurdjieff in that respect; because Gurdjieff did this but on a more personal basis; and it was then in relation personally with the different people that he could ... and at times did disclose certain things that were meant for such a person, with the understanding and the admonition that one need not—and should not—talk about it because it was meant, for such a person, at that kind of a level of his development.

To what extent such things are possible, no one knows. One walks in such directions with great trepidation. One has to be constantly careful not to make a mistake. One has to look each day at how one's time and energy was spent, and to what extent that what has been established ... or could have been established during such a day in any kind of a relation of discussing Work or the application of such Work in daily life; to what extent has one been Conscientious, and to what extent has it been possible to exclude for oneself, even, I called it a little while ago 'vanity' or a certain selfishness which does not belong and which one should root out like a three headed hydra, preventing it ever to come up; not to be influenced by that what are desires of one's personality, by constantly having an aim in mind that that what one wishes is the understanding of His Endlessness.

So we go simply, we go ahead, we try. You can be assured that I will not allow anything to happen that could cause harm to anyone who wishes to Work, and that the criteria for Work will be more and more extended in the application of each person in his own life; and that the

clearing ground for that is a Group II and the results which are obtained there, so that it will become less and less necessary for me to explain—certainly not in Groups of this kind, than only giving a general background and perhaps at times some perspective—but that I will, and I wish to, rely more and more on those who will take over that responsibility and carry it out as well as they can, with whatever mistakes they will make. But when I am in contact with it, at least there will be a chance of trying to correct certain things again and again, I say, in accordance with the ideas of Gurdjieff as we understand them, or at least the way I believe they should be understood.

I think it is necessary for all of you to understand that particular kind of attitude. You must know that Work naturally is such a part of my life that I cannot take a breath without having a thought or a feeling about relationships and the necessity of taking a responsibility of a certain kind. And it does not matter so much to me anymore if it is understood. Because I do know, with the honesty that is in me, that certain things I do say, even if it's not understood it does not violate the truth as far as I see it; and I know well enough what kind of truth I see and I also know how little there is that I am aware of, but in any event one tries and continues to Work.

Perhaps it is good to add a few things that have come up in some Groups about Work, about Work in daily life—how one is in daily life and then how one should Work if it is possible, and the conditions in daily life based on one's experiences which are different for different people but sometimes have a similarity—so that you can make a group out of certain experiences which are more or less analogous. This question—"I wish to Work, but I cannot"—it is really a contradiction in terms. Because if I cannot and I do not have the wish, if I cannot Work I have no wish. I have a thought of the wish and that's all, and the mind is not strong enough to cause the wish to exist. So if I look to my mind in order to produce a wish and the mind is not strong enough, no wish will ever result.

A wish is based on a realization of what I am. It is a question when I see what I am, when I am by myself, when I am not disturbed; when I wish to behave the way I will behave when I am alone, when I wish to behave the way I think I should behave if God were present, the way I gain for myself my own self-knowledge and hoping that gradually that kind of a knowledge will be so pure and will be so truthful that I myself with my mind or with my feelings do not even want to question it. I've called it 'axiomatic'—about that what becomes a law for me—and this law, although I may not have made it I know I have to live under it, because there is no possibility of

revoking the law.

When I understand the condition as Earth presents it to me, and when I know that I am a part of Earth and that I happen to live here like it or not and that I will accept the fact of having to live and acceptance of that what is my life as a responsibility, then I say that what is life in me has to be 'protected.' That is, sometimes, a very strange statement. Because, why should I protect my life. I have absolutely nothing to do with it in the beginning. All I can say is that I 'find' myself with my life alive, I am breathing, and why do I continue to wish even to breathe. Why do I protect myself when I am in danger. Why is it that I know I grow up from being young into maturity and acquire, during such a time and later in life, a certain amount of experience which I call 'wisdom' and when it is applied to very small things I call it 'tact.'

That what I am as an ordinary human being—the way I am towards myself, the way I am towards others—and the continuation of that what I wish to continue and the discontinuation of that what I don't wish; that in that sense, as far as my life is concerned on Earth as it has been given, I have the chance and the choice of refusing a responsibility for the further maintenance of it. This I must know for myself: That I am not compelled—not by anything whatsoever on Earth—to Work. There is no earthly reason for Working, and that therefore when I say I have "No wish," I am earthly. That is a conclusion your mind can form for you, and in that conclusion when it is clear I am not interested in Work. Because I have no wish, it means I am interested in the continuation of my life on Earth. I have no further interest in growth, because that what I am is sufficient. And even if I say in that particular desire or direction that I am then 'selfish,' I wish to maintain my selfishness; because I will want to find out, myself, how to hit my head against the wall or when I can make friends and when I cannot make friends, and what there is obnoxious in my behavior and the way I wish to live—provided, I say, I stay on Earth and this is my life, and the responsibility extends only that far.

This is really a description of not having a wish. And, don't fool yourself—that in such a condition in that kind of a state you *should* have a wish. Because a wish is based on something so completely different that it cannot even be compared to any kind of wishes you have for ordinary life on Earth. That, you might say—if one wishes to Work on oneself—becomes a closed book. That what contains personality are the three centers of Man in the way they are developed for him—fortunate or not fortunate, one more one less—all three of them because of education combined into one personality. Although the different facets of what Ouspensky likes

to call different "I's ... actually it's obvious to everyone who sees himself and who knows that even with taking the responsibility at times for certain promises made in one kind of a condition, that of course I fail because ... not that I don't remember, but I don't have the interest anymore to fulfill an obligation to myself.

This we mean by Man Number One, Two and Three: He lives on Earth, he will stay on Earth, he will die. Life in such a Man, one hopes, goes to a certain special kind of a place which you might say exists in a Man, but that what is there and becomes alive is only potential—that is, the place is there, many times it's not occupied—Man Number Four many times is empty. There is a characteristic for that Man because there is a certain changeover ... when certain experiences place him in that particular part of his feeling, and if that he then realizes that the Earth is part of the solar system and that he as a human being is part of life; and that the totality of life to the extent that he can conceive of it, belongs to a different kind of force which is superior than he is.

These are the three little characteristics of a Man Number Four when there is a feeling in him, in which his feeling is not entirely devoted to himself. It is a point at which a Man loses his selfishness. And, it is fortunate that sometimes conditions in ordinary life force him not to be selfish. Sometimes it is the result of his surrounding, sometimes it is the insistence of his parents, sometimes it is a relationship which is very nice to him when he has a friend ... which binds him to a friend; and as a result he cannot always be for himself, but in certain events he has to include his friends in his life.

And sometimes it's the realization of that which the French call "*Je ne sais pas quoi*"—I do not know what—but it is sometimes expressed as if there is a sigh in which one feels that something must exist, and you do not know what quality it is. It is this beginning of an aspirational quality in Man when he starts to realize he is not alone and that what is within him, and which is then so-called Man number 'Four' is empty and then he starts to look "Where can I obtain fulfillment." It will go in many different directions. It is ... still is attached to Earth. Many times one believes that that what is needed is a fulfillment in a relationship on Earth, that then the emptiness will be filled. And there are many people, even with the best of intentions and very little energy, belonging to that particular group. They are a little different. They are a little blackish; not very much as yet; they are not gray, they are not really any particular kind of color.

Because, you see, that what is gray is the absence of light. The more gray the more black,

the less gray the better it is for a Man because there is more light ... of white light in them. And this kind of a gradation takes place in Man Number Four in his process of his development of his feeling, but it goes through the stages of 'Do,' 'Re,' 'Mi.' Those are the changings, the different kinds of levels of such a Man more or less interested in that what is the outside, more and more willing to give for those kind of things which need not immediately be returned to him.

Because that what one gives wishing to have returned, that belongs to Man Number One, Two and Three. Not Man Number Four. Man Number Four begins with a wish of the creation, and for that he needs an image which is not his own—otherwise it is not the creation for him. He wants to create something unusual. We call it art ... and it becomes a higher form of art—like in the 'Do,' 'Re,' 'Mi' of that particular scale—when a Man is no longer as artist interested in self-expression but that he feels that in him the possibility could exist of something flowing through him. He still is unconscious. He is only affected by the one fact that he knows that he is not alone on this Earth, and there is a relationship of his life with other forms of life; and it may not take on as yet a particular kind of a form or an image of God as a spirit or a Father or Endlessness knowing all things, but nevertheless there is something in him that becomes alive and that he wants to express, and for that he says "I wish to create." But he does not know as yet what, because that is not clear; and that what then goes over from that kind of a feeling into something that becomes clearer to him, is the relation towards his inner life which, then, he gives a name as a religion, his art changing over into a religion in which there is a possibility of the acceptance of that what is the outside of him without having to determine or to describe what it is. And from that comes the vagueness of that what I call 'God' for myself and I use that word, then, as a substitute for the possibility of not only governing the universe but for me to go towards; so that I can then become ... and this is the first time that the word 'freedom' enters into such a Man—that he wishes to be free.

The difference, then, between this Man Number Four being tinted a little bit with the blackness of his feet and what are ordinary Man in ordinary life and ordinary personality, is that he realizes that he is bound. This comes to the culmination in me at that point where there is the chance of going over into a deeper emotional state. At that point one becomes in contact ... one comes in contact with the intellectual part of one's body; and then what flows over into Man Number Four is a philosophy of life—a wish to live in accordance with certain rules—and that what he then tries to define, as far as his mind will allow one starts to call the 'scientific'

approach. But it is only science for the sake of philosophy, not science for the sake of putting things in words, logically connecting them or even mathematically giving numbers and figures. It is that what is, of course, the axiomatic truth of all these things, that finally that Man when he reaches 'Fa' and he sees ahead of him the possibility of certain things now potential but which for him could become actual, *then* he will wish to Work.

For the question of Man—"I do not wish, but I wished I could Work"—is utter nonsense. Either I have the wish and *then* I Work, and if I don't Work there is no wish. Your mind will not help you. Your mind will help to create in you a state in which you cannot stand to be without a wish; in which you know that you are empty, in which you also know that you have to do something to fill it, in which you then start to look because you want to find out how. Then a Man has a wish to find out.

But it's only when he experiences his emptiness. This kind of emptiness we call 'satisfaction' with oneself, *that* is empty because it is hollow. It has no substance. It's completely earthly; because this kind of satisfaction is mostly adjusted to the fulfillment of the wishes of the body. When a Man is smug, self-satisfied, Gurdjieff calls him a 'slug.' He isn't even desirous of standing up straight. In my opinion, such a Man just crawls through life. He never is a Man. He just eats and drinks and fulfills his functions. He just remains Man Number One, Two and Three. Because this Man Number Four has no meaning as yet for him; and sometimes he is utter color blind so he believes that everything he sees is the truth for him and nothing else exists, in that particular realm is conceit, there is self-love, there is that kind of vanity not allowing, and also the insistence of oneself that one knows and must find out for oneself—only by oneself—that what is one's experience. Such persons are closed. If they happen to be a little scientific such persons become Hasnamussian. If they happen to be a little emotional they become an artist with a pencil in his pocket and wax for his mustache. When he is physically developed he becomes so tremendously affected by his appearance that he wishes every person to admire him and to think that he is not the tail of donkey.

This emphasis on physical prowess, physical strength, is tremendously deleterious; because it takes up such thoughts and such energy and it confines a person so completely within his ordinary life that it's extremely difficult to get out of it; and it's only certain shocks or certain things that are within such a person in early life that can help him to get out of it, but his fight is tremendous. As I say, it's a little easier when one has already a little feeling, because Man

Number Four belongs to the feeling path. And when Man Number Four is in touch with the intellectual body at the beginning of 'Do,' his mind is also quite useful. The trouble with the physical body is it has finished its life in One, Two and Three, and for that there is nothing more necessary than just a little bit of feeling, and that can be supplied by the 'La' of the Octave of the physical: His appearance.

So this question of wish, how do I base, now, on that what I know what I am. How can that produce a wish. In my unconscious state I want to make sure that that what I see is the truth. If I don't Work at all, if I depend only on accidental happenings of Objectivity, there are not enough data in me to base any conclusion on, and my rationalization processes in my mind—the way I apply my mind to try to find little loop holes, or ways out, or substitutes so that I don't have to face the reality of myself, the interpretation ... that kind of rationalization of wanting to turn that what is my experience if I possibly can to my benefit but surely not allowing that kind of a truth to enter into my head and let alone my feelings—I protect myself.

I protect myself many times with ordinary activities, trying to forget. I don't want to face it, this causes another difficulty. Because at times Work makes you anxious and fearful. The explanation for that is a little different. When I accumulate data about myself and they become more and more truthful because there is no way to get a pin in between, I have to accept it as it is; axiomatic for me when my mind and my feelings happen to agree, that then in such a case such statements about myself are like a new country. I have, of course, an adventurous spirit, but it goes only a little bit. As long as I stay within the strings of mother's apron I am perfectly safe, but as soon as it means losing contact with that what I always have relied on, then that what is my particular foundation starts to shake a little bit, I become apprehensive. And then I am fearful that that what I am doing perhaps is not right and I, naturally, will start to ascribe it to the influence of Work because that is what I am engaged in, and I do not know any better. And, it may not be the influence of Work at all. It may be the result of growth into maturity which gradually takes place in each person when he has experiences in life; and sometimes it may be retarded a little because he has been protected too much so that he didn't have to face certain problems—not too soon—or there always was someone who could take the coals out of the fire without getting burnt.

This is really where the trouble one is in—that one sees certain things of oneself; not necessarily tendencies because they are not as yet defined as traits of character, but ordinary

manifestations and the newness ... and I have no way of even defining it or of associating it with anything because of their newness, and because of that I don't feel at home. This causes anxiety. This causes fear. This causes in me a definite desire to stop what I was doing, and not to Work anymore. It's not a question of saying you have to continue to Work because there is no wish for Work, but it is this time based on something that was a result, and therefore much more patience is necessary to become acquainted with oneself, to find out that that is actually me. And it will take a long time, and no reasoning will help me.

Nothing in my mind will make me accept that is the way I am. The only thing that will make me accept it is my experience and a certain level of Being that gradually can start to be raised a little bit higher and a little bit away from Earth and a little bit ... because of that, more understanding of the conditions in which I have lived which have caused me to be what I am, the realization of that what I am since I now uncover certain things that always were hidden or that I wish to hide because instinctively I would know that is me and I couldn't stand it. That is the fear I don't want to stand in front, and suffer.

This is a form of protection. It is that what I must know—that at times I am not as yet ready to face the truth. It is a necessity for one to build, gradually, an emotional quality. Not a feeling. By 'emotional' quality I mean, now, the including into my life of lives of others 'ending,' if you wish, in His Endlessness—or 'non-ending' in the center of oneself. Then I will have an emotional quality towards my life as it is part of the totality, and it is that realization of that—that I am part—that will make me ultimately feel at home in the endless space. It is not something that will come immediately, and it is not something that one must try to change with an intellectual pastime of giving a task. It has nothing to do with it. It has to do with the growth of life within one. It has to do with the exposition of oneself towards different kind of conditions; and there has to be for such a person a willingness to be exposed and then to take what comes and to see if at such a time it can be digested; and if it is difficult to digest, to be able to look for someone for support to help or at least to clarify so that, in that sense one is not empty again and again because one feels so alone in having to face such problems.

This is where friendship can help. This is where a Group can help. This is where a person who leads a Group can tell; by means of a feeling knowing that such a state exists ... but then not to give the attention to it that one wants oneself—to be able to have someone else cry with you because you are in fear—but who very simply and tenderly, as it were, takes you by the hand and

says:

“It’s quite all right—you can cry, even, if you wish—but there is something different; there is something that you must know, because this what is your fear is just a negative side of that what is reality.”

Because once if one can see what one is, there is such a tremendous addition to that what is one’s world; that that enlarging of the world opening up, gradually, by the addition of that what is new and gradually coming to the realization, it’s all yours because you have Worked for it and it belongs to you. I have said many times it is like the ‘birthright’ to which you are entitled, that then that opening of one’s eye towards that what one really is will give one a certain strength with which you will want to continue on the road towards your inner life, because in that is the solution.

The road to your inner life is the ‘Sol-La-Si’ of the Kesdjanian body, and *that* is what one wishes ... I said the other day where one wishes to live at times as a result of Work, as a result of Conscious attempts to be Aware of that what is one’s body, and as a result of that what is Conscience developing to guide oneself in the manifestations of the physical body while being present to such manifestations with one’s Consciousness.

This leads, again, to another question. I find myself many times affected by feelings, by things that bother me, by things that are disappointing that leave me in a terrible state, what will I do. It may even be so far that I say I have lost my life for living—what is the use and why should I continue, and what is it in me that I now can believe in—and that what is the state and the atmosphere in which I live is like Zilnotrago eating me up. Because, I can’t help that. It happens because I happen to live on Earth where there is Zilnotrago every once in a while, either by a passing comet or by a passerby who I don’t know and affects me, and sometimes by those who are near and do affect me and cause me to react. And, there is nothing in me that I can counteract it with. If I could at such a time say “Let’s talk about ships.” Because there is no reason to go through it, there is no reason to make a detour. I face it—this is it, this is cyanic acid gas which poisons me and I know it—but maybe if I could Work, maybe then there is a possibility.

How do I Work. The thought has to come. The thought has to be there. The thought can come when one has Worked before. Because whenever one wishes to Work, whenever there is an honest, sincere desire to try to Wake Up something of that kind of quality of energy or rate of

vibration is deposited in this body, and even if it lasted for less than a second—maybe just that kind of a moment that we talk about once in a while—there is an immediate response in the physiological makeup of myself. And then when I am in this kind of a state—Zilnotrago surrounding me and being in me and coming out and not knowing what to do with it—sometimes the thought happens: “If now God could help me. If now I could get out of this. If now I could have enough strength to remember myself as I was; if I could remember that what is life in others and is in me, if I could only now realize that the totality of all life has nothing to do with the form of my suffering now.”

Maybe such thoughts and such feelings come once in a while; but I want to apply it almost immediately to get my state out of the way because I don’t wish it, and that’s where I make the mistake. Because even when I have that kind of a wish to Work, I immediately start to misapply it by wishing that what is the condition of Zilnotrago to go away because I don’t want it. And, it is not God’s Will. It’s strange perhaps to say it that way, but each person is living now in accordance with God’s Will. Even if I don’t like what I am, I am what I am because I live on Earth, and I have been educated in a mechanical way and I have been unconscious. And I say that was because Mankind was created on Earth and I am one of them, and if I believe in the All-seeingness of His Endlessness I must admit that I now live in accordance with that what He has created for a definite purpose which I don’t know and I try to find out. And therefore when I have a wish that I now want to do away with my state as a result of Zilnotrago, I will not attack my state. That is, I will not say, “My feeling, my disgust, my inability, please go away.” That is a direct attack, and with that I forget God as All. Because, how do I know what He wishes to teach me … and I look at it as something that wants to teach me, that I know that I must use in some way or other.

But, how to use it. You see, the thoughts and the feelings are quite united about that, and they both are incapable; because they are exactly that what has caused the state, so how can they, one to the other or the other to one even connecting, bring about the possibility of doing something about alleviating that state. Because they are themselves immersed, as a thought and a feeling *in* the Zilnotrago, and at most what can be allowed is a spark of life within one which says “Work.” And then the realization of Work with the association of how to Work, I call in my body *this* is what is needed, my body is only an instrument of that what is the result of a state either of feeling or of my mind, and my body has really nothing else to say than only that it

becomes subservient to the states of my so-called ‘different’ kind of organs. The body is nothing else but a servant to them, and I wish my body to become a servant to something else that is free from the qualities of Zilnotrago and free from destruction. And therefore I take my body as a means to remind what is the aim of my life, and my body will allow this body to be Observed.

My body will allow the presence of God next to it. Because the body has nothing to say; than only in that state under the influence of what I have felt and what I have thought, my body is completely engaged in that. There’s practically no desires of its own, practically nothing than only to maintain a certain form of breathing. And even my breathing is affected by the Zilnotrago—I cannot breathe ‘straight,’ as it were—but if I can Work I apply it. This is the condition of my body, and the acceptance of that means that I undo *all* desires to wish to change Zilnotrago. I accept it as a condition ... a necessary condition of my life, a condition in which because of my stupidity maybe, my unknowing, my naivety; whatever it is that has caused it, I will accept *that*, even, as the cause. But I cannot attack the cause anymore because it’s finished, all that is left is that what I am physically manifested, my existence as a body and the possibility for something in my brain wishing, then, as a unity between that what is my wish, of what I *don’t* like; and the brain happening to remember something about Work, can then start at that moment to accept the condition of my physical body: Not *how* it is, but only the fact that it *is*.

That acceptance introduces an entirely different kind of a concept in the state of unconsciousness. It is not only unusual, it is unnatural. It is quite above it. It is Objective. It is different. It is at the same time when it belongs to me and is created, and it receives that kind of an impression of me as I am. It then, in its existence of receiving it and recording it, is functioning in a different way, a different form of life for me. Because that is the wish when I create an ‘I’, and that could become for me higher in quality; different in rates of vibrations and materiality, and recording in purity that what I in ordinary life cannot purify at all.

So these kind of states, difficult as they might be at times—and sometimes you go completely under and maybe you have to wait, and maybe you cannot talk about ships at such a time and maybe one delves too much into that—all kind of things can happen. Because it can flow over immediately into the wish “Now I Work, now I Work,” and you have no more feet on the ground at all. And exactly that same story when the Captain comes in, he reminds Beelzebub; and Beelzebub and Hassein were gallivanting along ... along the road of talk about Venus and love and they were way off the ground like sometimes happens when one wishes to

answer a question, and then this Common Sense comes in: "We are now here ... we are now there, and this is the position of the comet."

You see, the Captain is really a marvelous section of one's brain. It is the kind of a part that will never lose its stability. There is a certain section that I can count on, it belongs to that what belongs to your pondering ability. It is a center there, and once in a while I've called it, it is the 'Magnetic Center' of the brain. It is that what is unchanging. It is that what sometimes comes out as a thought, all the time the same thought of that what I say to myself when I say "I Am." You see, Zilnotrago will disappear—there is no question about it—but I cannot attack it, I cannot sweep it away, I cannot even dissolve it because I am not sufficiently outside of it. I am such part of that condition as a human being, but the "I Am" is different. The "I" is, in my brain, purity; that what is pure intellect; that what at that moment is in contact with the totality of all things: His Endless Father Almighty; in that what we at that time believe with that what is clear in one's brain and what comes from one's heart going straight to the heart of God, in which there is that kind of connection when I say "I".

And I know that this "I" is very small and that that what it is in me almost, you might say, has 'no name,' but I perish if I don't say it. Because I will die then ... and I will continue to have to live under the influence of that what is *not* me and what is poisonous to me until that has disappeared. And, I don't want to do anything about *that*, really, sometimes. I will say *that* is what I am because I have to submit to the laws of Nature and I have to see that that is what I am—really the way I am and I happen to be born the way I am on Earth, the way my education has been and all of that ... and I kill myself by saying it 'takes time'—the moment I speak about is a different kind. It's the moment when I take the Earth out of my horoscope and I put the Sun there, and I say "You stay put *now*." That is the moment in which this one point in my brain says "I". With that, something is established for oneself. With that, there is a relationship with my head towards God. With that, it is clear what I want intellectually.

I am not depending about ... on my particular emotional state which, for me always lovely as it is, it's still vague. It's important because it is the means by which something starts to grow in me and it is the means by which I will have my Soul ultimately, but I start my Soul by saying "I". You see, at that moment the 'Do' of an intellectual body is struck for the whole Octave. It doesn't last—I know—but it is something that penetrates in me and at times... I've said that sometimes that what precedes fusion is the three 'Si-Do's uniting together; at the moment of "I",

that what is for me the ultimate of that what can be reached for a Man on Earth, it's the finishing up of his Soul body so that then, in that kind of a containment of three bodies together there is the possibility of a Oneness which belongs to God himself.

When I say "I" I'm reminded of that, and when I say it, it is gone at that moment because nothing else remains; after the moment I'm down to Earth, and I want to tell God that I remember that I'm still on Earth. Because I don't want Him to have any funny and fancy ideas about me because I'm an honest Man, and even my honesty extends to God so that He will know that I know, and then I say "Am" then I'm on Earth. Because I know that what I have to face is that exactly with "I" facing it my "Am"ness is the state of Zilnotrago, but it gives me the patience because at that moment something was introduced in me that I call then Work 'supernatural': That I've placed the Sun in the center of my life. At that moment my unconscious became Conscious. At that moment my subconscious came out, my subconscious was opened to the rest of the world and found its place in relation to God. My subconscious remembered what it was when that what was in me that conception moment at the time of my birth; at the time then when I was still the relationship of a purity because the form and the organs hadn't formed sufficiently to 'protect' me so-called, at that moment that what is "I" remembers the spark of life of myself.

These three kind of an attitudes when Work is applied in daily life and ... what I then find when I am in daily life, remember and that I say I must Work—I ought to, I know it belongs to me—it is really the only way by which I could become a Man. I'm so ready to throw away everything that causes me to feel that way—that is, everything that prevents me, everything that is of the Earth, everything that is in my way—because I say I know that what I wish is God and I find myself with my "Am"ness on Earth, and I hate the Earth because it prevents me. Because all the time the Earth and mechanicality and unconsciousness causes me to have this kind of Zilnotrago around me and that kind of atmosphere I don't want to live in, and I rebel. And, I have a right to rebel. Because why should I want to live that way if I cannot understand my suffering as an opportunity. If I don't know, if there is no difference between negativity and positivity than only a certain gradation; if everything is on the road toward something else and I am on that road, it doesn't matter anymore at what particular point I am—provided I point *towards* that where I wish to go; if that is pure and clear, then of course I Work and I wish to Work.

And this is the realization: I live on Earth but I don't wish it, but every step I take I push it away. And, as soon as I don't have to push it anymore, that is for me the sign that I'm through with the Earth. When I can fly, then I don't need my feet. All I need my feet for is to push the Earth away so that I can walk; and when I keep on walking and walking that way I keep on pushing the Earth away, I don't want it but still it is useful to me, because of the Earth I walk.

It is this kind of activity I talk about every once in a while; when there is everything else in yourself haywire—that you sit and sit and you want to keep sitting and not do anything—get up, do something. Just do something; nothing special but keep your body busy, at a low level but busy, engaged. That is walking with your feet on the ground and pushing the Earth; so that the Earth can rotate ... in its own rotate and be in its place regarding the Sun, and each time that you push and you take a step, you say "Goddammit Earth, you go away but I go where I wish because I know where to go." That is putting the Sun instead of the Earth.

So, two weeks from today again we will meet. Maybe questions. I do not know. Many times ... sometimes I do not know if the questions are right, I don't know if the answers are correct, or I wish to say sometimes about life a little bit, a little bit of a spark of something that could be alive in all of us. That is what we wish, *if* we realize that the actualization of it will be freedom for all of us—in time and in timelessness.

Goodnight.

End of tape